UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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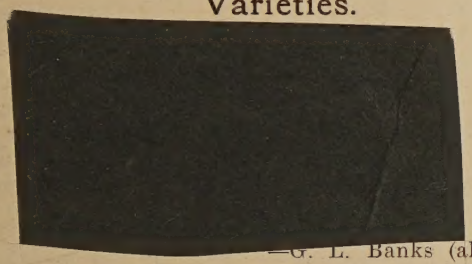
Varieties.



—G. L. Banks (altered).

Sow an act and you reap a habit;
Sow a habit and you reap a character;
Sow a character and you reap a destiny.
—Thackeray.

A Jap says: Let our countrymen become Christians according to their own sincere convictions, but not under any influence of intimidation or enticement. Let the Christianity which will bless Japan be that of love, but not that of hell-fire. Perhaps you may use hell-fire, but I am sure it will not work very well in Japan, for hell-fire has been preached by Buddhist priests for more than a thousand years.

Man is his own star, and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate,—
Nothing to him falls early, or too late.
—Beaumont and Fletcher.

"I don't believe much in the Bible," said a college man to an old Quaker. "Dost thee believe in France?" "Yes, I do. I never saw it, but I have plenty of proof that there is such a country." "Then thee does not believe anything unless thee or thy reliable friends have seen it?" No, be sure I won't." "Did thee ever see thy own brains?" "No." "Did thee ever know anybody that has seen thy brains?" "No." "Does thee believe thee has any brains?"

The kindling thought, the throbbing words
That set the pulses beating,
Are stronger than the myriad swords
Of mighty armies meeting.—O. W. Holmes.

When there was any good to be done in which I wanted help, I knew I could always rely on the Unitarian young men of Manchester. What I like in Unitarians is that they don't make their faith and their works distinct.—Richard Cobden.

Remember—
If you your lips would keep from slips,
Five things observe with care—
Of whom you speak, to whom you speak,
And how, and when, and where.

Orthodox Superintendent: "Another book spoilt! Ink spilt over it, and pictures torn out! I must find who did it." A scholar held up his hand. "What, do you know who did it?" "Yes, sir! Jesus did it." "How dare you say such a thing?" demanded the superintendent. "Please, sir, my teacher says we must lay all our sins on Jesus."

Talmage and Trinity.

In one of his sermons the late Dr. Talmage illustrated the doctrine of the Trinity, and made it as clear as—fog.

He was greatly amazed that men should find it hard to believe in God as trinity, when they believe in trinities in so many other directions. "All of us," said he, "the scoffers themselves, as well as the rest of us, acknowledge trinities all around. Trinity in our own make-up—body, mind, soul: body with which we move, mind with which we think, soul with which we love; three yet one man. Trinity in the air—light, heat, moisture—yet one atmosphere. Trinity in the court room—three judges on the bench, but one court."

To this "The Christian Leader"—a Unitarian newspaper—replied: "In such utterances as these Dr. Talmage does but confirm the protest of the 'scoffer.' Body, mind, and soul are not three persons. Light, heat, and moisture are not—if the plural may be pardoned—three airs. The three judges are one court, but not one person. If these illustrations at all represented or illustrated the doctrines of the trinity, nobody would scoff at it. Dr. Talmage logically denies the real doctrine of the trinity.'"

The Brotherhood of Man.

Do all Christians believe in the possibility and necessity of universal brotherhood? Let us see.

The majority of professing Christians accept the popular creeds following the orthodox or Trinitarian theology. The two great standards of that theology are: The Westminster Assembly's Confession of Faith, with its Catechism, and the Creeds, Articles, and Catechism of the Church of England Book of Common Prayer. All other statements of orthodox theology are based upon, or variations of these.

The Westminster Assembly's Confession of Faith states that: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated into everlasting life, and others foreordained to everlasting death."

"These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished."

In other words, these statements mean that men are pre-destinated, fore-ordained, particularly and unchangeably designed for everlasting separation, and therefore not designed for unity and brotherhood.

In the Articles of the Church of England (ix., xvii.) it is declared that "man is—of his own nature—inclined to evil," that "pre-destination to life is the everlasting purpose of God" for "those whom he hath chosen in Christ out of mankind." In the Athanasian Creed it is asserted that "they that have done good shall go into life everlasting; and they that have done evil into everlasting fire."

So here we have the assertions that man is naturally "inclined to evil," and therefore not to brotherhood, for evil disorganises and separates; that some will be chosen "out of mankind" for everlasting life, with an unmistakeable implication that others will not be chosen for blessedness, but for separation from the blessed and the saved; that they that have done good—on earth—shall go into everlasting life, and they that have done evil shall be separated from them for ever in everlasting fire.

The orthodox Churches of all Christendom stand for these ideas of hopeless separation—which means that the great majority of professing Christians do not believe in the possibility of universal brotherhood, either in this life, or in the life to come. "Particularly and unchangeably designed" for separation, and "made opposite to all good"—is their creed about men's disposition towards each other.

But it is far different with those who follow the real teaching of Christ as recorded in the New Testament. Jesus said:—

"All ye are brethren" (Matt. xxiii., 8).

"Inasmuch as ye did it to one, ye did it to me" (Matt. xxv., 40).

"Be reconciled to thy brother" (Matt. v., 24).

"Love your enemies" (Matt. v., 44).

"There is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv., 7-10).

"The Son of Man is come to seek and to save that which was lost" (Luke xix., 10).

"It is not the will of your Father in Heaven that one should perish" (Matt. xviii., 14).

Here is the grand doctrine of union, of rescue, of deliverance, of restoration, of all men to their fellows. And there is nothing in the teaching of Jesus inconsistent with this. Indeed, if there were any reported utterances of his contradictory to his great doctrine of unity and brotherhood, that fact itself would indicate that they were falsely attributed to him, that they were no part of his real teaching. The phrases "everlasting life," "everlasting punishment" are wrong translations of his teaching. Instead of "everlasting" it should be "eternal," for it is the same Greek [redacted] erlasting," [redacted] ernal being [redacted] Canon Farra[redacted] hat the word [redacted] "ever lastin[redacted] on" is disti[redacted] onios "spir[redacted] n when used [redacted] James Freeman Clarke says: "'Eternal' and 'everlasting' are two wholly different ideas. Eternal life is spiritual life; eternal suffering is spiritual suffering. When Jesus says: 'He who believes in me has eternal life abiding in him,' there is nothing about duration intended in that. When he says: 'This is life eternal to know thee, the only true God,' there is nothing about duration implied. It is the quality of the life which is conveyed—spiritual life."

These expressions, therefore, attributed to Jesus, eternal punishment, eternal fire, have no meaning in them implying endless separation. His teaching is a gospel of unity, solidarity, and restoration.

Unitarians believe this teaching of Jesus, and reject the orthodox doctrines of separation.

UNITARIANS BELIEVE:

That Christ's doctrine of brotherhood is true, and the Trinitarian doctrines of endless estrangement and separation—opposed to the teaching of Jesus—are false; that all men are equally children of God, partakers of His divine nature, and therefore brothers as members of God's family; that man's nature is designed for brotherhood; that all men are dependent on each other, members one of another, in each other's keeping; that all men's true interests are bound up together, are one and the same; that what injures one, injures all, what helps one helps all; that whatever separates man from his fellow weakens him, and whatever unites him to the strengthens and blesses him; that he is linked to past generations by all that he has received from them, to future generations by all that he bequeaths to them; that all men, strong and weak have the same nature, though in different degrees of development—are in need of each other, and are one humanity, made for peace, co-operation, and good will; that none are completely safe, or saved, till

ll are made safe, whether in this world or in any ther; and that there will be no rest or abiding place ere or in the life to come till all men are united for nutual blessing, and universal brotherhood is real- ied.

This embodies the Gospel of Christ. It is Univer- alism. It is Unitarianism.

Nunquamism.

What have Unitarians to say about "Nunquam's" riticisms of Christianity and Religion, in the "Clarion" articles, and in the book "God and My eighbour"?

Amongst other things, it is necessary to point out hat "Nunquam" makes "Christian" synonymous ith [redacted] Blatch- ord— 5, that The st was od, persons re o s shall o to Jesus ill state- ments But They eny that Christ was God, and his mother a vir- n; that three persons are one person, and that all ho do not trust in Jesus will be "lost." But Uni- arians claim to be Christians. They are usually dmitted to be so except by the most narrow and ntolerant Trinitarians. Christians are they who be- eve in the real Christ as made known to us in the hristian Scriptures; who believe in his teachings s there described; who try to live after the exam- le that Christ has set before them. But according o Orthodoxy, only they are Christians who accept ertain creeds and theological doctrines which Jesus ever taught, and which are not to be found in the hristian Scriptures anywhere.

If Mr. Blatchford decides that the orthodox cri- rion of "Christian" is correct, and that the Uni- arian definition is incorrect, he is, of course, con- stent in excluding Unitarians from the name. But "Christian" means one who follows Christ, then nitarians are not less, but more truly Christian han the orthodox who, in their creeds and doc- ines, go away from Christ altogether. Mr. Blatch- ord does not accept orthodox definitions in other ings. The whole book is an attempt to dispute the uth of orthodoxy. It is strange, therefore, that he ould appear to take it for granted that orthodox efinitions of what is a Christian are correct. It is ntrue and unjust to attribute orthodox beliefs to ll professing Christians alike, when some utterly ject them.

On pages 3, 9, 12, 13, 17, and 28 of the book, this istake is repeated. "The Christion Religion stands r falls by the truth of the Bible" (17); "The Chris- an theology . . . is opposed to reason and to acts" (13); "The Christian Religion is founded on iracles" (12); "The Christian thinks it his duty . . . protect God, and to revenge His outraged ame upon the infidel and the heretic" (3); these statements are only true of orthodox caricatures of the Christian Religion, they are not true of the real Christian Religion as Christ preached it ,nor of Unitarian Christianity which is the religion of Christ, and not of the creeds.

Mr. Blatchford denies the existence of Christ (pp. 9, 115) and admits it by implication (pref. IX., p. 153—"the actual Jesus") in several places; he denies the occurrences of miracles—of all miracles alike," without qualification (pp. 10, 11, 12, 96, 102), and yet admits that men of science have worked miracles (p. 44); he says that "all religion" is bad (pp. 151-2), and yet speaks of the "good religion" of the Determinist (142) ;he denies Free-will (132, 145), and yet declares (144) "I know that I can make myself better or worse if I try."

He says God made man, and that God is responsible for man's acts; but he also says that man is made by his ancestors (139) by heredity and environment, and he blames environment (142); which is the same as saying that man (ancestors) makes man, that man (human environments) is responsible and not God only, and that therefore there are two partners, God and man, who share the making of man, and who also share the responsibility for what man is and does. Such being the case, man is a responsible being, having free-will, and not a helpless machine in the "hands" of God.

Unitarians agree with "Nunquam" in his onslaught against Biblical infallibility, against bodily resurrection, against orthodox superstition. But they do not agree with his denunciation of religion, his arguments against Christ and real Christianity, his assumption that God is not a loving heavenly Father, nor with his Determinism.

Orthodoxy has much to fear from Blatchfordism, otherwise Nunquamism. The orthodox have no real defence against those charges of Mr. Blatchford,which fit orthodoxy alone. Unitarians can easily answer all that applies to real Christianity, and they only.

Mankind is One.

"All ye are brethren."—Matt. xxiii., 8.

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—Matt. xxv., 40.

"He that receiveth you, receiveth me."—Matt. x., 40.

"Doth he not leave the ninety and nine—and seek that which goeth astray?"—Matt. xviii., 12.

"It is not the will of your Father—that one—should perish."—Matt. xviii., 14.

"They may be perfected into one."—John xvii., 23.

"We, being many, are one."—I. Cor. x., 17.

"Ye are all one man in Christ Jesus."—Gal. iii., 28.

"We who are many are one—and severally members one of another."—Rom. xii., 5; Eph. iv., 25.

"Whether one member suffereth, all the members suffer with it; or one member is honoured all the members rejoice with it."—I. Cor. xii., 26.

Valuation.

The old Squire said, as he stood by his gate,
And his neighbour, the Deacon, went by:
"In spite of my bank stock and real estate,
You are better off, Deacon, than I.
"We're both growing old, and the end's drawing near,
You have less of the world to resign;
But in Heaven's appraisal your assets, I fear,
Will reckon up greater than mine.

"They say I am rich, but I'm feeling so poor,
I wish I could swap with you even;
The pounds I have lived for, and laid up in store,
For the shillings and pence you have given."

"Well, Squire," said the Deacon, with shrewd common sense,
While his eye had a twinkle of fun,
"Let your pounds take the way of my shillings and pence,
And the thing can be easily done."

—Whittier.

A Heresy Hunt.

In Silas Hocking's "Reedyford," there is a description of a Methodist heresy hunt in a Sunday School Teachers' Meeting. The teachers are mostly illiterate country people living in a Cornish mining district. George Tremain, son of a Methodist farmer, and a teacher in the Sunday School, has read more widely and thought more deeply than most of his fellow-teachers, and in consequence is not so orthodox as they. Jacob Buddle, the superintendent, is narrow, ignorant, and bigoted. He brings a charge of heresy against George at the teachers' meeting, George himself not being present. After a grandiloquent kind of introduction about the injurious influence of infidelity, he prefers a list of charges against George, as follows:—

"Charge Number One: Said George Tremain calls in question—if it don't amount to a positive denial—the doctrine of total depravity.

"As regards this charge," said Jacob, looking up, "he stated in the young men's class a few Sundays agone, that from what he could gather, from reading and observation, there was some good in everybody; that he never heerd tell of nobody who was so bad that there was no good in him, any more than he had ever heerd of anybody so good that there was no bad in him. I need hardly remind you, brethring, that the Bible says we are full of wounds and bruises and putrifying sores, from the crown of the head to the sole of the feet."

"Charge Number Two,"—again referring to his book: "Said George Tremain denies the second Commandment or a part of it, having stated more than once that he did not believe that God arbitrarily—that's his word, not mine; I don't perfess to understand these dictionary words—that God arbitrarily punished any child for his father's sins. That when childring suffered because of their parents' illdeeds, it was simply the result of a natural law."

"This, brethring, as you know," said Jacob, again looking up, "is the way all hinfidels talk. They are always crakeing about nateral laws and that kind of nonsense, as if the world and everything in it was a great ingin' that somebody had set a-goin' and nobody could stop. As if the Almighty had tied Himself down to turning a handle or shutting off and turning on the steam. You see, friends, that this is as bad as denying Providence, and this charge of itself should be sufficient to expel him from the school.

"Charge Three: Said George Tremain has positively asserted that the formula frequently used in our prayers, 'that we have added actual sin to original transgression,' was altogether misleading, inasmuch as we could not have transgressed before we existed, [redacted] we were [redacted]

"Charge [redacted] repeatedly [redacted] never cea[redacted] here He [redacted] or place.

"This, [redacted] mount to [redacted] can be no doubt whatever to any reasonable man that God hates the lost, hates 'em with a terrible hatred, or He would never torment 'em as He do.

"Charge Five: Said George Tremain have in the adult class contended again and again that fevers and choleras and epidemics were cases more for the sanitary inspector than for prayer, more a matter of sewage and dirt than of Providence, and instead of being the judgments of the Almighty, were the harvest of filth and carelessness and bad ventilation.

"Brethring, when young men will talk such rank Atheism as this in the Sunday School ,I think you will agree with me that it is time something was done.

"Charge Six: Said George Tremain has been heard to state that the orthodoxy of St. Jude's, Churchtown, made God out to be a monster of cruelty. Such a statement, brethring, I pass by in silent contempt.

"Charge Seventh, and last: Said George Tremain has been heard by me this very day to tell his class that there was neither fire nor brimstone in hell. That the answers in the Catechism that we have had in use in this school for twenty years, and which everybody have commended, were not judicious, and that in effect, mark you—he did not say it in so many words—that the book was not in all respects a proper one for what it professed to be, namely, 'designed for children of tender years.'"

Then Jacob protested against this "enemy—sowing tares," teaching children "the most rankest heresy," and moved "that the said George Tremain be dismissed from our ranks." This was seconded by the teacher of the young men's class.

Only one—an old man, Abel Crantick—had courage to say a word in defence of George. He said:

"If we enter that resolution in the book—will not

our children's children blush for the ignorance and the bigotry of their fathers, and thank God that they live in better times? Here is a young man of spotless character, known throughout the parish for his generosity and kindness of heart. A young man ever ready to do a kind act, or lend a helping hand, and you propose to expel him, and what for? Just because he refuses to pin his faith to your creed; because he uses the brains that God has given him to think for himself; because he believes he takes a broader, grander, truer view of the Gospel than you do. . . . I would not care if everybody believed as he does, if only they'd live as he lives. . . . I move that we pass a vote of confidence in him."

But George was expelled. Ten voted for expulsion, one against, and twelve had not courage to vote at all.

George Tremain and Abel Crantick had the spirit of Unitarianism; Jacob Buddle was an example of bigoted orthodoxy.

A Good Unitarian Book.

The Rev. R. A. Armstrong, B.A., of Hope Street Church, Liverpool, has spent the greater part of his life as preacher and writer in propagation of the Christian Gospel of Unity which is known as Unitarianism. One of the recent fruits of his labours is a masterly book from his pen, entitled "God and the Soul." It is published by the British and Foreign Unitarian Association, through their agent (Philip Green, 5, Essex Street, Strand, London), at 1s.; and a cheaper edition is about to be issued at 6d., with a view to widespread distribution. The book goes to the roots of the most perplexing problems of religion and life, offering explanations grounded on human reason and experience.

These explanations are lucidly given, assisted by reference to undisputed facts. Light is given such as neither Trinitarian orthodoxy can supply nor anti-religious scepticism disprove. The book is one capable of bringing deliverance to baffled minds, to souls distracted by the barbarous doctrines and intellectual inconsistencies of the "fashionable" theology. The volume consists of over 200 pages; it is clearly printed, and contains seven chapters and an introduction. The subjects treated make an index to the scope and nature of the book: —

I.—On Trusting our Faculties.
II.—On God revealed as Power.
III.—On God revealed as Righteousness.
IV.—On God Revealed as Love.
V.—On the Problem of Evil.
VI.—On Mystics and Mysticism.
VII.—What then of the Bible?

Here is a quotation from Chapter I., pages 38-9:

'If understanding and experience were against belief in God, it would be a positive immorality to nurse and foster in us that belief. Understanding and experience are the instruments of our nature for the creation and consolidation of belief, and we have no right to set our minds to think and believe in contradiction to them. That is to make against all human progress and emancipation. And the great word "faith" is used in a wrong and degenerate sense, when we are told by faith to hold beliefs which critical reason and experience make against. Superstition, that mother of multiform evil, is nothing else than the clinging to some belief in the misused name of faith in despite of experience and reason. Let us rescue the great word from degradation. The real faith which is a power for truth and good is not the opponent, but the helper of understanding and experience. Both the critical reason and the experience of the inward man have their times of dulness, inactivity, torpidity, non-illumination. Faith is the unswerving trust, at such seasons, in the enduring verity of those things, which in their moments of power and illumination the critical reason and the experience of the soul have taught us. Faith is trust in our own highest and purest self. To reason and experience, then, I—make my appeal.'

Another quotation, p. 205: "The authority of the beautiful sayings of Jesus rests on the fact of the response which they awaken in our own moral and spiritual nature; the authority of our moral and spiritual nature does not rest on the sayings of Jesus. To say this is exacted from us by loyalty to God; and it assuredly involves no disloyalty to that wondrous Son of Man. He is pre-eminently a man among men. It is as a man among men that his moral and spiritual power becomes transcendent."

Varieties.

He prayeth best who loveth best
All things both great and small:
For the dear God who loveth us,
He made and loveth all.—Coleridge.

What is Christianity? It is to seek by all the force that is in us, to mend the world with a little human love; to live, in our measure, the same life of personal purity and of devotedness to the welfare of others that Christ did in his career. This is Christianity; nothing more, nothing less, nothing else.—S. F. Williams.

You cannot bring up a child in the right way unless you happen to be travelling that way yourself.

Mr. J. Savage has said: Let us believe as much as we please that God spoke yesterday; but let us hold to the faith that he is speaking to-day, and that we can hear him, and that he is going to speak to-morrow.

If anyone thinks that a Unitarian is not a Christian, I plainly say, without being myself a Unitarian, that I think otherwise.—Bishop Watson.

To put more faith in lies and hate
Than truth and love—is the true atheism.—Lowell.

Our Prayers.

Every man who ridicules prayer is a praying man himself. Prayer is desire. Prayer is request, appeal, asking. Every human being prays. All have desire. All make request of power not themselves. All make appeal by effort, by endeavour—if not by speech.

There are many kinds of asking. Joshua Davidson, in the story asked that the mountain might be removed at his word, and it was not removed. He asked and received not, because he asked amiss. But the engineers who asked that the Alps might be moved out of their way, asked it not by speech, but by effort; they bored a way through the Alps of Mont Cenis and St. Gothard; their prayer was answered, it was granted, because they asked in the right way.

Some of the most prayerful men are never heard to voice their prayers in words; they express them in deeds. Some of the least prayerful are heard often and loud in the utterance of words in the form of prayer, but make little real effort to act according to their words.

To labour is to pray—was a true saying of monks in a bygone age. Some miners, buried alive in a coal mine, make frantic efforts to bore their way out of their earthen prison. Every effort is a heart-felt prayer for dear life. Comrades come to their rescue, plying pick and spade on the other side of the obstruction, and each blow of the pick is a prayer for the deliverance of their fellows.

But what about words? Are not words necessary as well as deeds? Of course they are. When you appeal to the sympathy of other men on behalf of suffering humanity—you pray to them in words. If in their presence you pray to God to alleviate suffering, you pray to the spirit of God in men's hearts and to the sympathy of those hearts which, if touched, give free scope to the action of God within them, and they and the Divine Spirit, working together, bring the true answer to the prayer. The cry of the infant to its mother, or of a man in distress, these are word prayers coming out of the fulness of a felt need. Between the individual soul and God, words are needless to God, though helpful to man in his weakness. The soul speaks out when it must. But private prayer is private, and should never be made a matter of public display. The most sacred feelings of the heart are known only to the soul and to God. Whether expressed in words or without, the soul's desire is known to God. He is not deaf nor blind to the needs of His children. If a man love God, the feeling of love is there and felt of God; if the soul yearns for God, He does not require to be told that it is so, for He knows it better than any human speech can express it. In strong feeling words are a relief to man, but they cannot make any change in God.

Public prayer in an assembly is a public concern. It requires word expression. It is an attempt to express the holiest longings and desires of the assembly. It brings men nearer to God, but cannot bring God nearer to men. It opens men's hearts and minds to God's holy spirit; it makes no difference to God himself. God is the same always, ever as near as man will allow. If the window-shutters are closed there is no sunshine within, though it is very near all the live-long day. Prayer opens the soul's windows and lets God in who has been near all the time.

Prayers for the sick and the afflicted cannot make God more kind, more loving, more considerate, than He is. The effect is on the sick one, strengthening trust, opening the hearts to new inflows of strength. God does not require to be told what He should do, nor to be asked to do anything that He ought to do. We are often unjust to Him when we pray as though He needed to be reminded. Before Him we are as children, and He can forgive us if we know no better than to beseech Him as if He were grudging in His kindness. There remains much that is superstitious in prayers over the dead and the dying.

Prayer is an asking expressed in effort, in endeavour; a longing, an appeal manifested in eager striving. Words are some of the sounds that escape from the stress of feeling within. But the deeper prayer is in the feeling and the struggle to attain. The mind prays for knowledge by seeking it, and gets the answer in finding. The soul prays for righteousness in battling for it—and thereby builds up righteousness in the character and in humanity. If we ask rightly, we unfailingly receive.

Prayer needs to be divested from false conceptions, from superstitious ideas. Prayer of a real kind is as natural as breathing—it is the hunger of the soul. But it should be rational.

An Open Letter for Open Minds.

Dear Friends,—I have been asked, What is the difference between Morality and Religion? And I answered: the two are one and the same. Some of you may say I am wrong.

Morality is right relations. Ah, yes! right relations to our fellow-men. Just so. In other words—Love to our neighbour. Can a man love his fellow-man and not love God? For we are told that as Morality is Love to man, so Religion is love to God. Can then a man love God apart from loving man? Can a man be religious except by being moral? "First be reconciled to thy brother, and then come and offer thy gift" to God—is what Jesus said. "Love the Lord thy God with heart, mind, soul, strength"—is the first Christian commandment, but Jesus says that the second is like unto it—meaning that it amounts to the same, "Love thy neighbour!"

Morality is righteousness, and Religion is righteousness; and there is no righteousness which is not love. Morality is justice, and justice makes men one, draws them into agreement and brotherhood—but there is no real justice apart from love. The old notion that justice and mercy are two different things is quite wrong. All mercy which is not just is really unmerciful, and all justice which is not merciful is injustice.

Religion is that which binds man to man, and man to God. All those influences which draw men together in agreement and make them one also make them at one with God—and they are religion. And we may say the same of Morality. Only by true morality—by seeking first after the doing of righteousness can men become one, or mankind become one with God.

If you think this matter out, you will find it is as I have said. Put yourself in right relations to man and God, and you are practising morality. You can do nothing higher than that. Done perfectly, it is religion, too, in its grandest sense.

PARSON PAGE.

God, All in All.

There is nothing whatever but God. Therefore, Matter is divine.

The universe is the garment by which you see God; and the garment is woven of his own substance. God has nothing whatever to make worlds out of but himself; and therefore they are perfect.

There's nothing whatever but God; and therefore life is divine. God has nothing but himself to make life out of; therefore life is divine. Now, very surely, the reverence for the lower life, which is coming, is part and parcel of the thought of the next century (20th). You are responsible to God for this lower life, for he loves it.

Nothing whatever but God; God all in all; and therefore Man is divine. God has nothing whatever but his own Spirit to make spirits out of; and therefore man is the son of God.

God is only one substance, and if he gives away a part, it is the same thing as his own which he keeps. God of God—the poor, unfortunate translation gives—God out of God, light out of light, very God out of very God. Every word of this is true. This is the genealogy of the soul. This is the science of to-morrow. This is the religion of yesterday, to-day, and for ever.—(Samuel R. Calthrop, at a Unitarian Conference, U.S.A., 1889.)

Some Unitarian Points.

By GEORGE A. THAYER (U.S.A.)

God is one person, and is of unlimited goodness and love.

The human spirit is essentially of the same nature with the Divine Spirit; in Scripture phrase, "a son of God."

Progressive immortality—the power of growing in knowledge and virtue both in time and in eternity—is a consequence of that sonship.

Man may for a time be degraded by sin or evil choice, but he cannot for ever resist God's love. At last Eternal Righteousness will draw all souls into its own likeness.

Jesus was a brother man of the highest human order of spiritual genius, an inspiring friend and example, and not a God, above our human understanding. He was not a substitute for moral character, but a guide to noble living.

The Bible contains divine truth, if reason will search for it; but it is not the beginning nor the end of God's revelation of Himself. All good literature, all fine thinking, are parts of God's revelation, by whose understanding man is helped to be redeemed from the domination of his animal nature, and set more and more nearly toward pure spirituality.

"I will not cease from mental fight,
Nor let the sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land."

—W. Blake.

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